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UNITED STATES OF AMERICA.

HEREIN IS MY FATHER GLORIFIED, that ye bear much fruit; so shall ye be my disciples.

St. John 15:8.

Go ye therefore, and teach all nations.

Matt. 28:19.

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Bromose Tablets contain all the Elements of Nutrition, so constitute a Complete food.

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To t

Dear

Read

25th

U. SMITH.

Battle Creek, Michigan,

July 14, 1896

To the Librarian of Congress,

Washington, D.C.

Dear Sir:--

Please find enclosed Melzar Shepard's Ready Reference Bible Reading System, for copyright, corresponding with application made May 25th, 1896.

Hoping this will receive your immediate attention, I am,

Yours very respectfully,

M. Shepard,

65 Aldrich St.,

Battle Creek,

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To the Librarian of Congress,

Washington, D.C.

Dear Sir:--

Please find enclosed dollar and
Reading System, for copyright, correspondence
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Yours for

[illegible]

A BRIEF DESCRIPTION

OF THE

READY REFERENCE BIBLE READING SYSTEM.

"Ye are the light of the world. . . . Let your light so shine." Matt. 5 : 14, 16.

WITH the help of God, the author has sent forth this little work, with the earnest prayer that it may give light and help to many, in a more thorough study of the "Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Following is a brief description of the readings used in the *Ready Reference Bible Reading System.* Every text referred to in each reading is printed on fine linen paper, and arranged neatly in the front of the Bible; and the number of each reading is the reference number to the reading, which is stamped at the beginning of each reference. On the margin of the Bible, at the end of each reference is stamped the next succeeding reference, thus guiding all through the entire reading. It is all that is indicated by the title.

All work neatly and promptly done. For further information, address, M. SHEPARD,
65 Aldrich St., Battle Creek, Mich.

I have examined the plan suggested by Brother M. Shepard for Bible Readings, and think the idea a good one. It furnishes a simple and easy method for conducting such readings, and brings out the points in each lesson in a very condensed form. It is to be hoped that many may in this way be encouraged to try to bring truth before others, who would hardly feel like taking hold of such work without this help.

U. SMITH.

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To whom it may concern : —

I have quite carefully examined the Ready Reference Bible Reading System prepared by M. Shepard, and consider it a very unique and excellent help for those who may be striving for familiarity with the Bible. I heartily recommend it. Yours very truly,

A. O. TAIT.

THE IMPORTANCE OF PERSONAL LABOR.

No. 25.

What has God made of all his servants? — Watchmen. Eze. 3 : 17, 18.

For what purpose? — To warn the wicked from his way, to save his life.

What result if we fail to do this? — The wicked will die, and his blood will be required at our hand. Verse 18.

As to watchmen, what cry comes to us? — Watchman, what of the night? Isa. 21 : 11, 12.

What should be our answer? — "The morning cometh, and also the night; if ye will inquire, inquire ye; return, come." Verse 12.

Why should we say "come"? — "The Spirit and the bride say, Come;" and also, "Let him that heareth say, Come." Rev. 22 : 17.

What further invitation should we extend? — "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow." Isa. 1 : 18, 19. And the willing and obedient shall eat the good of the land. Verse 19. Therefore, "Arise, shine," for "darkness shall cover the earth, and gross darkness the people." Isa. 60 : 1, 2. "For the earnest expectation [the inheritance] of the creature, waiteth for the manifestation of the sons of God." Rom. 8 : 19. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." 1 John 3 : 2. But when this gospel of the kingdom is given to all the world for a witness, then the end will come. Matt. 24 : 14. Then we shall be like him, for we shall see him as he is. "There remaineth therefore a rest to the people of God." Heb. 4 : 9. So "let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from

the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12 : 35, 36.

As there are many who fail to do that personal work with their neighbors, perhaps through lack of confidence or being unable to refer to such passages of Scripture as are needed, and knowing that it is always better to read Scripture than to quote it, it is sincerely hoped that this work will enable many to take up the work hitherto left undone, and carry it forward, until he who shall come will come. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. Luke 13 : 29.

A HAPPY HOME AND HOW TO MAKE IT.

No. 0.

This reading gives a brief description of man's home, when he was upright and perfect before his Maker. If we would have a happy home, we must be in harmony with the principles that govern a happy home, which are love and obedience. To do this, we must open the door to Him who knocketh, who is the author of happiness; rejoicing alway in him who is the crown of our rejoicing. Phil. 4 : 4.

BAPTISM.

No. 2.

Baptism as an ordinance of God, becomes a memorial of Christ's death, burial, and resurrection, and it is an act of faith. Hence one faith, one baptism. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we should walk in newness of life. For we are dead, and our life is hid with Christ in God. Col. 3 : 3.

COMFORT IN AFFLICTION.

No. 3.

This reading is especially comforting to those who are in affliction, for many are the afflictions of man;

but God delivereth the righteous out of them all. So we may say with that man of old: "Blessed be God, even . . . the Father of mercy and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1 : 3, 4. Amen.

GOOD HEALTH.

No. 4.

In what condition was man when created? — Upright. Eccl. 7 : 29.

In what condition now? — No soundness. Isa. 1 : 5, 6.

Why this condition? — Disobedience. Rom. 5 : 19.

Disobedience of what? — Of God's law, and upon the particular line of eating. Gen. 2 : 16, 17.

While in this condition what is God's greatest desire? — To prosper and be in health, and keep himself pure. 3 John 2; 1 Tim. 5 : 22.

How only can man be pure and in health? — By serving God. Ex. 23 : 25.

How only can this be done? — By faith. Heb. 11 : 6.

In view of this, what shall we do? — Cleanse ourselves. 2 Cor. 7 : 1.

By what means only can we do this? — If we confess our sins, he will forgive us and cleanse us. 1 John 1 : 9.

Then what shall we do? — Cease to do evil. Isa. 1 : 16. Learn to do well, and touch not the unclean thing. Gen. 1 : 29; 2 Cor. 6 : 17; Deut. 14 : 8; Ps. 105 : 37; Dan. 1 : 8, 18, 20; Rom. 12 : 1.

Therefore present your bodies a living sacrifice, and if you eat or drink, do it to the glory of God. 1 Cor. 10 : 31. Then you, as the heavens, will declare the glory of God (Ps. 19 : 1), and not be as those in Ps. 69 : 22; Isa. 66 : 3, 17; 1 Cor. 3 : 17. For God delighteth in uprightness.

JUSTIFICATION BY FAITH

No. 5.

This reading shows that salvation through faith is a gift of God, and that gift comes by hearing God's word.

And that before faith came to man through Jesus Christ by the plan of salvation he was kept by the law of sin under the condemnation of God's law; but since faith is come, we are no longer held under condemnation by the law of sin and death, but become dead to the law of sin and alive unto God, to the Law of Love, the Law of Christ, the Law of God; and being justified by faith, we have peace with God. Once more reflecting the image and glory of God — the righteousness of God — thereby being fulfilled in us who walk not after the flesh but after the spirit, which could not previously be done.

GOODNESS AND MERCY OF GOD.

No. 6.

In Ex. 34 : 6. The Lord proclaimed his name and character to Moses. "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him." Nahum 1 : 7.

PRECIOUS PROMISES.

No. 7.

This reading consists of a group of precious promises calculated to strengthen and encourage any one who may be sad or cast down, and to inspire hope and faith; and though God may give us the bread of adversity and the water of affliction, yet he will not forsake us, but we will ever hear that still sweet voice saying to us, "This is the way, walk ye in it," when we turn to the right hand or to the left.

PARADOXICAL MISCELLANEOUS TEXTS.

No. 8.

This reading is just as indicated by the title,— texts that seem to be absurd, but when explained are all right.

THE EARTHLY SANCTUARY AND ITS SERVICES.

No. 9.

This reading shows the sanctuary to be a dwelling-place for God, made holy by his presence, giving a brief account of the material used, and how obtained. Describing the different articles of furniture, giving the location of each, and their use. Who was called to serve, how they were prepared, and what the services consisted of. That the closing services performed on the tenth day of the seventh month, was a work of judgment, all typifying the work of Jesus Christ in heaven, our great High Priest.

THE HEAVENLY SANCTUARY AND ITS CLEANSING.

No. 10.

As the earthly sanctuary and its services was a type of the heavenly, and Christ being priest, when he ascended up on high, services began in the holy places not made with hands, and ceased in the holy places made with hands. Christ there carrying forward the ministration of the first apartment until the end of the time spoken of in Dan. 8 : 14, when the door was opened in the second part of the heavenly, and judgment set, as shown by Dan. 7 : 9, 10. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Peter 1 : 13.

The 2300 days of Dan. 8 : 14, ended in 1844. (See works on the prophetic periods.) Therefore we have been in the investigative judgment for over fifty years.

THE TWO LAWS.

No. 11.

As the Bible presents two laws, running parallel in the Scriptures, the one changeless and eternal, the other

provisional and temporary, so they are considered in this reading: First, the eternal,—a transcript of God's character, which exists by virtue of God's existence; second, the provisional and temporary law, made up of symbols pointing to Christ, his priesthood and sacrifice. This was to continue until type met antitype in the death of Christ. This law Christ took out of the way, nailing it to his cross. Col. 2 : 14.

THE STATE OF THE DEAD.

No. 12.

This reading shows that the Lord formed man of the dust of the ground, and that by disobedience he returns to the dust as he was; such is the state, or condition, of man in death. Ps. 146 : 3.

THE RESURRECTION AND THE REWARD.

No. 13.

By this we understand that the hour is coming, in the which all they who have gone back to dust and so remain, shall be brought forth by the voice of God, who knoweth and doeth all things well. They will receive their reward according to the deeds done in the body, whether good or evil.

THE POWER OF THE WORD.

No. 14.

It is by the word that man lives, and the entrance of God's word in the heart giveth light and understanding. He will also sanctify a people unto himself through the word of truth. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." The word of the Lord endureth forever, and "is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20: 32.

THE GIFT OF PROPHECY.

No. 15.

The texts referred to in this reading show us that the gift of prophecy is a gift of the Spirit; also its purpose and duration, and that there are also false prophets, telling how we may know the false from the true. By believing the Lord, we shall be established, and if we believe his prophets, so shall we prosper.

THE TWO COVENANTS.

No. 16.

As there are presented in the Bible two covenants, a covenant of works and a covenant of grace, as represented by the two sons of Abraham, in Gal. 4 : 22–24, so they are considered in this reading. Noticing first that compact called in the Scriptures the "Old Covenant," formed between God and Israel at Sinai, which gendered to bondage, which was Ager; then considering the covenant of grace or the Abrahamic covenant as represented by the son of the free woman, through whom we all become heirs of God, and joint heirs with Christ, and of the eternal inheritance according to the promise.

THE SIGNS OF THE TIMES.

No. 17.

This reading is divided into four divisions, and is considered separately, giving the signs of, and the fulfilment of each event as follows: First, the flood; second, the first advent; third, the destruction of Jerusalem; fourth, the second advent of Christ, when he shall come in the clouds, with all his holy angels with him, in power and great glory.

THE SABBATH, ITS ORIGIN, PURPOSE AND DURATION.

No. 18.

First, showing when, where, and by whom it originated; second, that its purpose is to be a memorial

of creation, and a sign between God and man, making the proper distinction between the Creator and the creature, and as such, lying at the foundation of divine worship; third, that so long as the fact that God is Creator, continues to be a reason why worship is due to him, so long the Sabbath will continue to be its sign and memorial.

THE SPIRITS IN PRISON; WHO ARE THEY?

No. 19.

By the scripture referred to in this reading, we learn that the spirits in prison, are those who are in bondage to sin, and that we are a chosen generation, delivered out of prison that we may show forth his virtues as being able to deliver others that are held by the bands of Satan, and so break every yoke, and let the oppressed go free.

THE PRIESTHOOD, ITS ORDER AND DURATION.

No. 20.

Consisting of two orders, Melchisedec and the Levitical. Aaron and his sons of the tribe of Levi, were called to officiate in the priest's office, under the Levitical law, until type met antitype in the death of Christ, when there was made a change in the law, governing the priesthood, and Christ became priest forever after the order of Melchisedec, and not after the order of Aaron. Who is not entered into holy places made with hands, but into heaven itself, there to appear in the presence of God for us.

THE WAY AND THE FATE OF THE TRANSGRESSOR.

No. 21.

The way of the transgressor is hard, and while man's way may seem right unto him, yet the end thereof is

the way of death. Therefore be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap.

THE LAST WARNING: A RIVAL MESSAGE AND ITS RESULTS.

No. 22.

This reading shows this gospel of the kingdom of Matt. 24 : 14 to be the last phase of the everlasting gospel to the inhabitants of earth, with a warning against false worship, and speaks of the fact that there will be great preparation for war; also a rival message proclaiming peace when there is none, and what the results are to those who are affected by it.

WHAT IS REPRESENTED BY THE BEAST, HIS IMAGE AND MARK?

No. 23.

This reading shows us what is represented by the beast, by showing what was necessary to take place before the beast could be formed, which was to depart from God, and unite with the secular power, to control the consciences of men. An image to the beast will be developed when a like condition of things exists as represented by the beast. His mark is that by which his authority is made known.

WHERE? MAN'S HOME, PAST, PRESENT, AND FUTURE.

No. 24.

This reading shows that man's home has always been upon this earth; that he once exercised complete dominion over it, and enjoyed sweet communion face to face with God; that he fell, by which he transferred his dominion to another, and that now he lives under the curse, amid thorns and thistles. And that God, through Jesus Christ, who has purchased back the inheritance,

will make this earth new, and take him who is of a humble and contrite spirit, and place him again in his own land ; so shall we ever be with God.

THE EASTERN QUESTION.

No. 26.

The Eastern Question is simply the question of the manner in which the remains of the now nearly defunct Turkish Empire shall be disposed of, which is quite clearly set forth by prophecy in the eleventh chapter of Daniel. A definite point, sufficiently far back to include all that is said about the question, is found in verse 35, where there are three prominent things brought to view, (1) a period of persecution ; (2) the fact that this persecution is measured by a prophetic period — "a time appointed," and (3) that this period brings us to the season called "the time of the end." As there are but two instances of such a nature, the first under Diocletian, from A. D. 302, to A. D. 312. Rev. 2 : 10. But this is too far in the past to reach to the time of the end, and cannot be the one intended. The second is the great period during which the papacy was to wear out the saints of the Most High (Dan. 7 : 25 ; Rev. 13 : 7),— a period which the prophets five times mention as containing 1260 years, commencing A. D. 538, and ending 1798. Thus we find ourselves located by verse 35, in 1798, at the end of the 1260 years, and at the beginning of a period called "the time of the end." Next bringing to view a king or nation which in its national capacity, should take upon itself the profession of atheism, verses 36, 37, of which France, above any nation mentioned in history, did, during the French Revolution, from 1793 to 1798. The prophecy dwells upon that power down to verse 40.

Verse 38 introduces a new and strange God, whom their fathers knew not, which was fulfilled by the introduction of the worship of Reason, in the person of a lewd woman. The statement in verse 39, "He shall divide the land for gain," was fulfilled in the confiscation of the estates of the nobility by the revolutionists, and in selling out the same, bringing in to the treasury over 700,000,000 pounds sterling. The king of the South

brought to view in verses 5–15 is Egypt, and the specifications of verse 40 were met in the hostilities between Egypt and France, and between Turkey (the king of the North) and France, all in the same year, 1798, and Turkey, backed by England and Russia was furnished the many ships of the prophecy; being enabled to overflow and pass over, and thereby become the subject of the remainder of the prophecy. And now the prophecy drops the French, and transfers the burden of its testimony to the Turk, and traces his history from this point on to the end. Verses 41–43 relate, no doubt, to the success of the Turks in the war of 1798–1801. Verse 44, pointing to another war in the present century, fulfilled in the Crimean war of 1853–56. Dan. 11 : 45, and 12 : 1 show that the Turk will plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him: and at that time shall Michael "stand up," which signifies to ascend the throne or to reign, thus bringing us to the scenes of the eternal state. That Michael is Christ, see Jude 9; 1 Thess. 4 : 16; John 5 : 25–28. Whosoever readeth let him understand. Matt. 24 : 15. Also, let him that thinketh he standeth take heed lest he fall. 1 Cor. 10 : 12.

For further information, see "Thoughts on Daniel and the Revelation," by Elder U. Smith, Battle Creek, Mich.

M. SHEPHERD'S

Ready Reference Bible Reading System,

65 ALDRICH ST., BATTLE CREEK, MICH.

A HAPPY HOME AND HOW TO MAKE IT.

0 Gen. 2:8, 18. Ps. 127:3. Prov. 17:6. Luke 12:15. Prov. 15:17. Prov. 21:26. Prov. 31:28, 31. Prov. 12:25. Rev. 3:20, 21. Eph. 6:1–4. Phil. 4:4.

BAPTISM.

2 Matt. 28:19. Acts 2:38, 41. Rom. 6:3. Col. 2:12. Gal. 3:27. Acts 8:36–38. Acts 22:16. Mark 16:16. Acts 16:33. Col. 3:1. Eph. 4:5. Matt. 3:13–17. Matt. 20:22, 23. John 1:27.

COMFORT IN AFFLICTION.

3 Ps. 34:19. Job 6:14. Jas. 1:27. Ps. 25:18. Ps. 103:13. Ps. 9:9. Ps. 119:67, 92. John 16:7. John 15:26. Matt. 5:4. Jer. 31:15, 16. 2 Cor. 1:3, 4. 2 Cor. 7:6. Rom. 8:28. Phil. 1:12, 16. John 16:33. Rom. 8:18. 2 Cor. 4:17.

GOOD HEALTH.

4 Eccl. 7:29. Isa. 1:5, 6. Rom. 5:19. Gen. 2:16, 17. 3 John 2. 1 Tim. 5:22. Exod. 23:25. Heb. 11:6. 2 Cor. 7:1. 1 John 1:9. Isa. 1:16. Gen. 1:29. 2 Cor. 6:17. Deut. 14:8. Ps. 105:37. Dan. 1:8, 18, 20. Rom. 12:1. 1 Cor. 10:31. Ps. 19:1 Ps. 69:22. Isa. 66:3, 17. 1 Cor. 3:17.

JUSTIFICATION BY FAITH.

5 Rom. 5:1. Heb. 11:4, 8. Gal. 3:23. Rom. 3:20–22. Acts 13:39. Gal. 2:16–20. 2 Cor. 5:21. Rom. 8:3, 4. 1 John 1:7, 9. John 8:31, 32, 36. Rom. 3:31. Rev. 14:12.

Rom. 10:17.

GOODNESS AND MERCY OF GOD.

6 Ps. 27:10. Ps. 86:5. Ps. 103:10–12. Isa. 55:7. Rom. 5:8. 2 Peter 3:9. Luke 11:13. Deut. 32:4. Neh. 9:16, 17. Deut. 7:9. Job 36:5. Isa. 63:7. Nah. 1:7. Micah 7:18, 19. Mal. 3:3, 16, 17. Matt. 8:7. Rom. 11:33.

Exo. 34:6.

PRECIOUS PROMISES.

7 Ps. 23. Ps. 34:7. Ps. 41:3. Ps. 55:22. Ps. 81:10. Ps. 91. Isa. 1:18. Isa. 30:20, 21. Isa. 40:29, 31. Isa. 41:10, 13, 17, 18. Isa. 43:1, 2. Isa. 49:15, 16. Isa. 50:4. Isa. 59:19. Matt. 11:28. John 3:16. John 14:1–3.

Exo. 33:21.

PARADOX MISS TEXTS.

8 Ps. 112:8. Dan. 1:21. Acts 19:12. Ps. 81:11, 12. Isa. 45:7. Mark 4:12. John 12:40. Acts 28:26, 27. 2 Cor. 4:3, 4.

Isa. 42:4.

THE EARTHLY SANCTUARY AND ITS SERVICES.

9 Jer. 17:12. Exod. 25:1, 2, 8, 9. Exod. 26:30, 33. Heb. 9:2, 3. Exod. 25:10–40. Exod. 30:1–11. Exod. 31:1–8. Exod. 40. Exod. 28:1. Exod. 29:39–42. Lev. 4. Lev. 16. Lev. 23:27–30.

Rom. 15:4.

THE HEAVENLY SANCTUARY AND ITS CLEANSING.

10 Acts 17:31. Dan. 8:14. Dan. 9:24–27. Luke

Dan. 3:22, 23. Matt. 27:51, 52. Eph. 2:16. Matt. 7:9, 10. 10:6. Acts 18:6.

THE END OF THE 70 WEEKS.

Ezra 7:11–26. Heb. 9:11, 12, 23, 24. Heb. 1:3. Heb. 4:14. 1 Peter 4:17. Rev. 14:7. Rev. 3:7, 8. Rev. 10: 6, 7. Rev. 11:15, 18, 19. 1 Peter 1:13. Heb. 10:37.

THE TWO LAWS.

1ST., MORAL.

11 Jas. 2:12. 1 John 3:4. 1 Tim. 2:13, 14. Matt. Eccl. 22:35–39. Deut. 4:12, 13. Deut. 5:22. Exod. 12:13, 14. 24:12. Ps. 19:7. Ps. 40:8. Matt. 5:17. Isa. 42:21. John. 15:10. Rom. 7.12–14. Rom. 3:31. Matt. 24:35.

2ND., CEREMONIAL.

Heb. 11:4. Lev. 1:1–4. Lev. 7:37, 38. Neh. 9:14. Heb. 9:9–12. Heb. 10:1, 8, 9. Eph. 2:15. Col. 2:14.

THE STATE OF THE DEAD.

12 Gen. 3:4, 19, 22, 23. Gen. 4:8. Heb. 4:12. Gen. Eccl. 12:7. Ps. 146:3. Job 27:3. Job 14:2, 2:7, 17. 10, 12–14. Job 17:13. Ps. 104:29. Ps. 13:3. Eccl. 9:5, 6. Eccl. 3:19, 20. Acts 7:60. Acts 13:36. Acts 2:34, 29. Gen. 25:8. Josh. 24:2. Rom. 2:7. 1 Tim. 6:14–16. Rev. 19:11–16.

THE RESURRECTION AND THE REWARD.

13 John 5:28, 29. Rev. 20:5, 6. Job 14:15. Job 2 Tim. 19:26, 27. Eze. 37:1–14. Isa. 26:19. Matt. 4:8 25:31, 34. Luke 14:14. 1 Cor. 15:20, 23, 51, 52. 1 Thess. 4:13–17. Rev. 22:12.

THE POWER OF THE WORD.

14 Eze. 3:10. Matt. 4:4. Job 30:5, 6. Heb.

Jer. 23:29. 4:12. Isa. 55:11. Ps. 119:11, 130. Rom. 10:17. John 12:48. John 6:63. John 17:17r Ps. 138:2. Jer. 6:19. Ps. 33:4, 6, 9. 1 Pete. 1:25. Acts 20:32.

THE GIFT OF PROPHECY.

15 Rev. 3:13. Zech. 7:7. 2 Peter 1:19–21. Acts 2:16–18, 39. Eph. 4:8, 11–13, Matt. 24:24, 25. Isa. 8:20. Deut. 13:1–4. Numb. 12:6. Deut. 18:22. Numb. 24:4. Dan. 10:17. 1 Cor. 12:1. 1 Thess. 5:20. 1 Cor. 14:22. 2 Chron. 20:20.

THE TWO COVENANTS.

16 Rev. 13:9. Gal. 4:22–24. Exod. 19:3–11. Exod. 24:8. Deut. 27:26. Deut. 9:16. Exod. 32:20. Jer. 31:31–34. Ps. 105:8–10. Isa. 55:3 Gen. 9: 12, 16. Gen. 15:18. Gen. 17:7. Heb. 9:15. Heb. 8:6, 7. Heb. 6:17, 18. Gal. 3:16, 29. Rom. 9:7, 8, 16. Rom. 8:5. Isa. 24:5. Gal. 4:28, 30.

SIGNS OF THE TIMES.

THE FLOOD.

17 Gen. 13.14. Gen. 7:11. Gen. 8:3, 4.

THE 1ST. ADVENT.

Gen. 6:3, 17. Isa. 7:14. Zech. 9:9. Matt. 2:2. Matt. 1: 18, 22, 23. Luke 2:7–15. John 12:13–16. Matt. 3:17.

DESTRUCTION OF JERUSALEM.

Dan. 9:26. Luke 19:43, 44. Mark 13:14. Luke 21:20.

2ND. ADVENT.

Acts 1:9–11. Dan. 7:25. Matt. 24:3, 14, 29, 37. 2 Tim. 3:1–5, 13. Luke 21:25, 26, 28–36. Rev. 22:12, 14.

THE SABBATH, ITS ORIGIN, PURPOSE AND DURATION.

ITS PURPOSE.

ITS ORIGIN.

18 Gen. 2:1–3. Exod. 16:23–30.

ITS PURPOSE.

Gen. 1:1–5. Ps. 111:4. Exod. 20:8–11. Eze. 20:20. Exod. 31:17. Mark 2:27, 28. Isa. 56:2. Isa. 58:13.

ITS DURATION.

Ps. 118:24. Matt. 12:10. Mark 3:4. Matt. 24:20. Luke 4:31. Luke 23:56. Acts 13:42. Acts 16:3. Acts 17:2. Acts 18:4. Ps. 89:34. Ps. 135:13. Isa. 66:22, 23. Heb. 4:1–11.

THE SPIRITS IN PRISON. WHO ARE THEY?

19 Luke 4:18. Isa. 42:7. Isa. 61:1. 1 Peter 2:9. 2 Tim. 2:26. Luke 13:16. Isa. 58:6. 2 Peter 2:19. 1 Peter 3:18–20. Heb. 4:2. Gen. 6:3.

THE PRIESTHOOD, ITS ORDER AND DURATION.

20 Exo. 28:1, 2. Numb. 1:49. Numb. 3:6. Deut. 10:8. 1 Chron. 23:13, 14. Heb. 5:1–10. Heb. 7. Heb. 8:1–4. Heb. 10:1–12. Heb. 9:6–14, 27, 28.

THE WAY AND THE FATE OF THE TRANSGRESSOR.

21 Prov. 13:15. Prov. 14:12. 1 Chron. 9:1. 1 Chron. 10:13. Acts 1:25. 2 Thess. 1:6–9. Matt. 13:30, 38–42. 2 Peter 2:7, 9. Prov. 11:31. Mal. 4:1. Isa. 9:5, 19. Isa. 34:8, 9. Ps. 37:10, 20. Obed. 16. Isa. 13:6–11. Isa. 24:1–6. Jude 6. Heb. 2:2, 3. Jas. 1:15, 22. Gal. 6:7, 8.

THE LAST WARNING. A RIVAL

ITS ORIGIN.

Gen. [illegible] Exod. [illegible]

ITS PURPOSE.

[illegible] Ps. [illegible] Isaiah [illegible] Eze. [illegible] Isaiah [illegible] Mark [illegible] Jer. [illegible]

ITS DURATION.

Ps. [illegible] Mic. [illegible] Mark [illegible] Luke [illegible] Luke [illegible] [illegible] Eze. [illegible] Ps. [illegible] Isaiah [illegible] Heb. [illegible]

THE SPIRITS IN PRISON. WHO ARE THEY?

[illegible] Jer. [illegible] 2 Tim. [illegible] Luke [illegible] [illegible] Eze. [illegible] Mark [illegible] Acts [illegible] 1 Peter [illegible] Heb. [illegible] Acts [illegible]

THE PRIESTHOOD, ITS ORDER AND DURATION.

[illegible] Genesis [illegible] Exod. [illegible] 1 Chron. [illegible] Eze. [illegible] Heb. [illegible] Gen. [illegible] Heb. [illegible]

THE WAY AND THE FATE OF THE TRANSGRESSOR.

[illegible] Prov. [illegible] 1 Chron. [illegible] 2 Chron. [illegible] Prov. [illegible] 2 Thess. [illegible] Matt. [illegible] Mal. [illegible] [illegible] 2 Peter [illegible] Prov. [illegible] Mal. [illegible] [illegible] Ps. [illegible] Ps. [illegible] Obad. [illegible] Jer. [illegible] Jer. [illegible] Joel. [illegible] [illegible] Jer. [illegible] Gal. [illegible]

THE LAST WARNING. A RIVAL

MESSAGE AND ITS RESULTS.

THE LAST WARNING.

22 Matt. 24:14. Dan. 12:4. Rev. 10:1, 2. Rev. 14:9, 10. Jas. 2:13. Joel 3:9, 10.

THE RIVAL MESSAGE.

Isa. 2:3, 4. Isa. 18:3–6. Isa. 26, 21. Jer. 23:1, 2. Eze. 13:10, 22. Jer. 8:11. Jer. 25:33, 34. Zech. 14:12. Rev. 25:1, 6. Rev. 16:1, 2, 17. Rev. 19:17, 18, 21.

WHAT IS REPRESENTED BY THE BEAST, HIS IMAGE AND MARK.

23 Rev. 12:9. Matt. 2:13. Rev. 13:1–10. Dan. 7:8, 19, 20, 25. 2 Thess. 2:3, 4, 7. Acts 20:29, 30.

Then what was necessary to take place before the condition of things could exist as represented by the beast? Ans. To depart from God and the simplicity of the gospel and seek the aid of the secular power to control the conscience of men. THE IMAGE.—Then what would be necessary to take place before the condition of things could exist as represented by the image?

2 Tim. 3:1–5. 1 Tim. 4:1. Rev. 13:11–8. Rev. 12: 17. Rev- 14:9–12.

WHERE? MAN'S HOME, PAST, PRESENT AND FUTURE.

24 Rev. Gen. 1:26–28. Gen. 2:8–16. Gen. 3:6–19. Luke 4:5–7. John 14:30. Eph. 2:2. Gen. 4:11. 15:5–18. Gen. 26:2–5. Heb. 11:8–10, 13. Matt. 5:5. Gal. 3:16, 18, 29. Eph. 1:4, 7, 10, 13, 14. Micah 4:8. Luke 12:32. Eze. 37:12–14. Rev. 21:1–4. Isa. 65:17–25. Isa. 35. Ps. 37:9.

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